A BOOKE of Chriſtian Queſtions and *Anſweres.*

Wherein are ſet foorth the chiefe pointes of Chri-*ſtian Religion.*

¶ A worke right neceſſarie and profitable, for all ſuche as ſhall haue to deale with the captious quarellinges of the wrangling aduerſaries of Gods trueth.

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¶ A Booke of Christian Questions and Aunsweres.

Question.

DOe ye thinke that the Canonicall scriptures written in the Bible, conteine in them all thinges fully, which are necessarie to bee knowen for our saluation?

Answere.

I beleeue according to the scriptures, that the* Messias is come, and hath told vs all things necessarie, and that (a) searching the scriptures we shal find in them eternal life, and that all these things are written therin, which are necessarie for vs to beleeue, and that in beleeuing wee may haue life through (b) the name of Jesus Christ, and that the Gospell is the power of God to (c) saluation, to euery one that doth beleeue it, so that the scriptures are able to make me wise to saluation: and to conclude, I beleeue that the whole scripture is giuen by inspiration of God, and is profitable to teache, (d) to reproue, to correct, and instruct in righteousnes, that the man of God may

*Iohn.4.25.
a.Iohn.5.39. Iohn.16.13.
b.Ioh.20.31.
c.Rom.1.16.
d.2.Tim.3.15.16.

be absolute, being made perfect vnto all good workes.

Question.

Do ye thinke it to be lawfull to put to, or take away any thing from the worde of God?

Answere.

No, For Moses hath said, * Ye shall put nothing vnto the word which I cõmit vnto you, (a) neither shall yee take ought there from: wee may not turne from it, either to the right hand or to the left: and as it is vnlawfull, to chaunge, to abrogate, or to adde any thing to couenantes and willes made by men, (b) so it is much more vnlawfull to deale so in the word of God: for the Scriptures threaten, if any shall adde any thing to the word of God, God shall adde to him the plagues that (c) are written in his booke: and if any shall take away any thing from it, God shall take away his parte out of the booke of life, and out of ỳ holy citie, and from those things which are written in his booke.

* 11. Deut. 5. 2. and 12. 32.

a, Gal. 3, 15

c, Reuel. 22. 18. 19

Question.

Then, if the scriptures be so fully perfect

fect, you thinke them sufficient to debate and to determine al necessarie questions and doubtes, which are in controuersie.

Answere.

Yea, forsoth: for else the lawe of God were not a perfect law. (a) And this I finde in the discourse of the scriptures, that Christ our perfecte scholemaister & example in resoluing and answering the doubtes which are made vnto him, euer answereth by the scriptures, which be rightly called Gods testimonies & iudgments, wherby his will and meaning is made knowen, and they of themselues can neither deceiue, nor be deceiued: (b) so y if any mortall man, yea, or an Angel from heauen, should preach or goe about to persuade men otherwise, or to any other opinion or matter, then suche as is left written vnto the Church in the doctrine of the law and the Prophets, and Psalmes, and in the doctrine of Christ & his apostels, they ought to account those men or Angels, be they one or many, to be accursed, abhominable, & deceiuers: For I dare receiue or beléeue nothing in religion without commission, and the

a. Psal. 19. 7 Luk. 16. 29

b. Gal. 1. 8 2. Tim. 3. 16 1. Co 11. 23

written warrant of the worde of God.

Question.

Do ye thinke it necessarie for all sorts of people, of what so euer age, sexe, occupation, or calling they be, to read, heare, study, and to be learned in the scriptures: that thereby they may know the way to life euerlasting, & be able to giue a reasō and account of their faith, according to knowledge, & to instruct their families?

Answere.

Yea verily, I thinke nothing more necessary, for that people must nēds (a) erre in their harts, which know not the lords wayes, and this is life (b) euerlasting, to know God, and him whom he hath sent Jesus Christ: and the Prophet Esay reproueth the people, who by their ignorance, & lacke of (c) vnderstanding, were become worse then the oxe and the asse: and Dauid in the Psalmes counselleth (d) that we should not be like horses and mules, which lacke vnderstanding: and our sauiour Christ saith plainly, (e) that this is the cause why men are deceyued, because they knowe not the scriptures, and that (f) if the blinde leade the blinde, they

a. Psal. 95. 10.
b. Iohn. 17. 3.
c. Esai. 1. 3.
d. Psal 32. 9.
e. Mat. 22. 29.
f. Matt. 15. 14

they ſhall both fall into the ditch and pit of condemnation. And fathers are charged to (g) rehearſe the lawes of God and his woonderfull woꝛkes vnto their childꝛen and houſholdes: and (h) Moſes wiſheth that all the Loꝛdes people were Pꝛophetes: (i) Kings & Pꝛinces be commaunded to ſtudie in the lawe of God, and to wꝛite it out. And Dauid ſaith, ỹ the woꝛde of God is a ſure teſtimonie of the Loꝛde, (k) which conuerteth ſoules, and giueth wiſedome to the ſimple: and as neceſſarie foꝛ our directiõ in this life, as a light lanterne (l) to guide a mans fæte in darkeneſſe. And ſæing what ſoeuer things in the ſcriptures afoꝛe time are wꝛittẽ, (m) are wꝛitten foꝛ our learning, to the ende that the woꝛde of God may dwel plentifully (n) in vs, & make vs wiſe to ſaluation, it is neceſſarie that all men receiue the woꝛd with readines, and that they ſhould turne the Bible (o) & ſearch the ſcriptures daily, (p) whether the doctrines be ſuch as are taught vnto them, as they haue example in the noble men of Berrea, which were at Theſſalonica: (q) wherfoꝛe ſæing faith is the on-

g. Deut. 6. 6. 7

h. Pſal. 2. 10. Ioſu. 1. 8.

i. Num. 11. 29

k. Pſal. 19. 7.

l. Pſ. 119. 105

m. Rom. 15 4

n. Col. 3. 16

2. Tim. 3. 15.

o. Act. 17. 11.

p. Pſal. 1, 2.

q. Ro. 10. 14.

ly meanes to saluation, and the ordinary meanes to attein to faith, is the hearing of Gods word preached, I think it most necessarie, that men shoulde dayly take some houre at the lest from their worldly businesse, & to spend it in hearing and studying of gods word, that so they may
r.Matth 7. 24 build their (r) houses vpon the rocke, and be able substantially to giue account of
s.1Peter.3. 15 (s) their faith, & a reason of the hope that is in them, & so come by knowledge vnto saluation: For what shall it profite a
t.Matt.16.26 man though (t) he should win the whole world, if he lose his own soule, or if it be lost, what can he giue for the recompense of his soule?

Question.

Do ye not thinke the scriptures to be to darke, & to hard, so that simple people can learne but little out of them?

Answere.

No, For if the scriptures were so hard and doubtfull, as some would make the world beleeue, the spirite of God would
a.Ps.119.105 neuer haue witnessed of them, that they
130.19.7.8.9 shew light to them that be in darkenes, & (a) giue knowledge, vnderstanding, &

wise-

wisedome to the simple, & that the know
ledge of the scriptures is easie to them
that wil vnderstand, yea, that euen yong
men (b) & children in taking heede to his b. Pro. 4. 10
word, may learne out of them to redresse Psal 119.9
their wayes, and how to feare the Lord,
For therein, besides the general dueties
of euery Christian man and woman,
there is set downe particularly all the se-
uerall dueties of euery sorte and estate of
men, so distinctly & plainly in one place
or an other, that euery Christian man
that hath common sense and reason (if he
bring with him faith, humilitie, and a
flexible minde without preiudice, and be
readie to put in practise, what he shall
learn, and haue a desire wrought in him
to vse prayer, diligence, and conference)
may easily vnderstande them, except he
winke with his eyes (c) and wil not see, c. Rom. 11. 8
and stop his owne eares that he will not Ma. 13, 14. 15
heare, and harden his own hart through
infidelity and the deceitfulnesse of sinne,
so that he will not vnderstande, & quench
in himselfe the light of the spirite by des-
pising the preaching of the worde, and so
wilfully and purposely depriue himselfe

of this benefite to his owne destruction.

Question.

If ye ascribe thus much to the worde of GOD, what think you touching the Church and the authoritie thereof?

Answere.

I thinke the true Church of God to be a faithfull witnesse and preseruer of the same worde: but as the olde Iewes were wont to crie, (a) the Temple of the Lord, the Temple of the Lord: so though the Papists in our age cry, the Church, the Church, and vnder a reuerent opinion of the authoritie and name of the Church, woulde draw the simple to receiue their Popish religion, being quite contrarie to the same word: yet must we that are taught by the spirite and worde of God, learne to knowe the difference, and to be able to iudge betwéen the true Church the spouse (b) of Christ, which it is, and who be of it, and the false Church the Church of Antichrist: For, as by the scriptures we learne to knowe Christe, which is the head of the (c) true Church: so out of them also must we know it, and who bee true members of that body, where-

a. Iere. 7. 4.

b. 1. Ti. 3. 15.

c. 1. Eph. 1. 22 31.

whereof he is head. For he best knoweth his owne bodie.

Question.

I pray you let me heare the markes, whereby the true church of God is knowen.

Answere.

First the name of the Church (Ecclesia) teacheth that it is a company called out, & (a)gathered together by the preaching of the Gospel, in the ordinarie ministerie appointed of God, whereby they attaine to faith, (b)and these thus gathered are called the children of God, beleeuers, disciples, the flocke of Christe, the children of light, the children of promise, heires of grace, and children of the kingdome, holy ones, the temple of the holye Ghoste, the called of GOD: whereby it appeareth that in the true Church of Christ are begotten, (c) gathered, and kept all her children by the preaching of the worde of God, & this is the first note.

a. Io. 1. 11. 13. Iohn. 10. 16.

b. Iohn 17 17 Eph. 2. toto

c. 1. Pet. 1. 23. 1. Pet. 2. 2.

And those which heare the worde of God and do it, are likened to (d)wisemē, which builde vpon the rocke, hauing laid Iesus Christ for the foundation, whome they

d Mat. 7. 24 Eph. 2. 20. 21.

they confes with the apostle Peter to be Christ the (e) sonne of the liuing GOD, which vndoubted confession is a sure rocke, wher vpon the Church is so surely builded, that the gates of hell shall not ouercome it. These (f) shæpe heare the voice of the shepheard, and they know it, and followe it, and wil not heare nor followe the voice of a stranger, neither will they forsake Christ their schoolemaister. For they knowe he hath the wordes of (g) eternall life, for as they are children of God, so they heare gods words: whereas the children of the false Church heare not the wordes of God, bicause they (h) are not of God: and therfore leauing the doctrine of the Apostles and Prophetes, they tell vs of Masses, Diriges, Purgatorie, Pardons, Pilgrimages, Shriftes, prayer to Saints and in a strange tong, mans merits, crœpin to crosses, offering to Images, and such foolishe beggerly things, deuised of mans braine contrary to the Scripture.

e. Matt. 16, 16 17, 18.

f. Iohn, 10, 27

g. Iohn. 6, 68

h. Iohn. 8. 47 Rom. 10. 17 Esai. 59, 21

Question.

Then I perceiue, you make the pure preaching and professing of the worde of

God to be a chiefe token and marke to knowe the true Church of God by, what other marks haue you besides these?

Answere.

Secondly, this true Church acknowledgeth and receiueth two Sacraments, and no more: Baptisme and the Lordes Supper, (a) which are commaunded and commended vnto vs by the Lorde Iesus in the scriptures, and haue promises of saluation annexed vnto them, with the word and no more. But the false Church hath deuised and added, both more Sacraments, and other vnwritten verities, the credite whereof standeth vpon dreames, visions, reuelations, imaginations, traditions, & counterfet miracles.

a. Mat. 26. 29 and 28. 19 1. Cor. 10. 17

Thirdly, the true Church is knowne by a willing obedience to the word, whiche obedience is shewed not only in submitting it selfe to such gouernment and Ecclesiasticall discipline, standing in admonition and correction of faultes (a) or excommunication, as shall be thoughte conuenient by the Church, and determined touching any offender, according to the qualitie of his fault; but also by this, that

a. Matth. 18. 17 18. Luke. 13. 3 Leui. 19. 17 1. Cor. 4. 5. 9 Ihon. 9. 34 2. Thes. 3. 14. 2. Tim. 1. 20

that Christ saith, Ye loue me, and ye are
b.Ioh.15.14. my friends (b) if ye kepe my commaundementes, but the false Church maketh
c.Rom.15.18 great account of their owne (c) workes, as of bestowing wast money vpon rods, pilgrimages, images, obseruing dayes, and times, and meats, and apparel, dealing doles when men are deade, diriges, and such like, where as the scripture neuer allowed this kinde of obedience, nor any such kind of good workes.

Question.

I haue heard the vnitie, or succession: vniuersalitie, or the multitude: antiquitie of time, verity or the promises, be the true marks of the Church. How thinke you of them?

Answere.

1 Touching the claime which is made from Peter by ordinarie succession, I thincke it no sure marke: for in course Caine followed Adam: Ismaell, Abraham: Esau, Isahac: But God refused them, & extraordinarily did chose Abell, Isahac, and Iacob. And by ordinarie succession the high Priesthood came to him, that put Christ to death.

2 The

2 The ſeconde marke which is multitude or vniuerſalitie doth plainely confute and (a) confounde them, not to be the church of God, for Gods church is a little flocke, and wee are oftentimes commaunded to beware, that we doe not as the (b) multitude doth, and they be fewe that ſhalbe ſaued: and we are taught in the ſeuenth chapter of ſaint Matthewe, (c) to enter in at the ſtreight gate, for it is a wide gate and a broad way that leadeth to deſtruction, and many there bee which enter thereat, becauſe the gate is ſtreight and the way narrowe that leadeth vnto life, and fewe there be that find it. So the great number is no true token of the true church of God.

a. Luke 12.32.

b. Exod. 23.2.

c. Math 7.14.

3 Nowe touching antiquitie of time, which is made a third mark, it is in deed true, that the Church hath beene from the beginning, and ſhall be to the ende. But the age of the Church is not always ſeene, for from Abell to Enoch more (a) then two hundreth yeares, there was no people openly knowne to worſhip God: And we ſee it was ſome ſhadowed: for in the dayes of Noah, there are knowne

a. Gen. 4.26. Gen. 6.5.

scarse eight persons that feared god. So it was in Abrahams time, (b) and in the time of Elias (c) who protested that ther was not one left in Israel that had not bowed to Baal. And our sauiour Christ saith (d) it shall come to passe, that all nations and countries shal persecute them that professe his name. So then, they which holde the faith of Christe, bee they neuer so fewe, are the true Church.

b. Gen. 19. 1 Psal. 76. toto
c. 1. Ki. 19. 10
d. Mat. 24. 9

4 The veritie and promises, which they make a fourth mark, are these: that Christe hath promised his spirite to his Church, and that he wil be with them to the ende of the world, and therefore (say they) the Church of Rome may neither erre nor sinne: But the Scripture saith that euery man is a lyer (a). Now to say of a multitude of lyers and wicked men, they cannot lye nor erre, it is a straunge fantasie, and a great absurditie. Neither are these promises made to one place or to one man: But in euery countrie to all them that (b) feare God, is this promise made: So that neither Rome nor the Pope can challenge any more priuiledge hereby then any other man. There

a. Rom. 3. 4
b. Act. 10. 34 35.

fore

fore to say the Church of Rome can not erre, and that the Popes decrees are to be receiued, credited, & obeyed, as ỳ foure Euangelistes, and that the Pope doth succéede in the faith and place of Peter by vertue of the See of Rome, this I say is a daungerous and pernicious opinion. Therefore God giue vs wisedome and vnderstanding to iudge aright, and to trie and discerne the spirites.

2. Cor. 2. 18

Question.

Nowe ye haue made this discourse of the true Church, make some description of the false Church of Antichrist.

1. Tim. 4. 1

Answere.

I thinke, those markes and properties whereby our sauiour Christ describeth the Pharisees and hypocrites, may serue well to this purpose, as that appearing (a) holy outwardly, they be full of corruption inwardly: they drawe neare to god with their lips, but haue drawne their hartes farre from him, they deceiue the worlde with long garments, with open fasting, open praying, to be seene and heard, and prayed of men, great and solemne names & titles, with traditions of

a. Matt. 23. 27. 28.

Luke, 20. 47.

fathers, to keeping ỳ people in ignorãce. They trouble & deceiue the people with vaine babling of fruitlesse and hidden mysteries, as of worshipping of Angels,
b. Col. 2. 18 (b) they make certein orders and degrees of Angels, they make the virgin Marie a Queene and a Lady, they preach of purgatorie, where it is, howe wide it is, and what maner of fire is in it. They (c) giue
c. Gal. 4. 10 Col. 2. 21 great charge touching obseruation of dayes, and times, and meates, and forbid
d. 1. Tim. 4. 3. (d) marriage, which be doctrines of diuels: these do cause the people to hearken to lies, as the Papists do with fabulous and false legends of the liues of Saints, forged & deuised of themselues, to occupie the peoples heads to keepe them from the truth. The head of this Church Antichrist, the Pope, is called the man of
e. 2. Thes. 2. 3. 4. 6. 10. sinne. (e) For a greate number of them came to the Popedome by counselling with the diuell, and by sorcerie, and haunted and ruled without either feare of God or of man. The credite and authoritie of the doctrine of this Church, standeth vpon signes and wonders, and false miracles, by dreames & visions, & forged

reue-

reuelations fathered vpon the spirit, counterfetting & forging letters and (f) writings, vnder the name and credite of the Apostles, and Doctours, and fathers, of the Churche in corrupting the Scriptures and writinges of auncient Fathers, and by imprinting them being so corrupted, in coyning subtile sophisticall distinctions, diuisions, and subdiuisions. These subuert whole houses, (g) and teach lies for filthie lucre sake, and with feigned lies make merchandize of the simple people, whome they account no better of, then of dogges and swine. (h) Thus they are become so riche, and haue inlarged the reuenues of their Monastaries. For in this Church nothing is to be had without mony, and with mony al things may be gotten.

f. 2. Thes. 2.

g. Tit. 1. 11

h. 2. Per. 2. 2

This Churche striueth for rule and Empire; and despiseth the ordinarie authoritie of kinges and rulers appointed by GOD (i). So the wicked Pope maketh Kinges and Emperours to waite on him, and vndertaketh to dispense both with the lawes of men, and the lawes of God.

i. Iude 8.

This false Church is called the scarlet and purple whore (k) decked with golde and precious stones: so we see that the Church of Rome standeth in gorgeous and glistering shewes, copes, vestments, censing with frankincense, organplaye, pricksong, and descant, & such like, with out any edification or instruction to the people, it is rightly called the mother of the whoredomes (l) of the earth, as appeareth evidently by their pardons & dispensations, graunted by the Pope to adulterers: and for incestuous mariages, by the Sodomites, bastards, open stues, courtesans, and forbidding of lawefull marriages. And S. John in the Reuelation saith, (m) He that is wise, let him count the number of the beast, for it is the number of a man, & this number is five hundreth sixtie six: which number and name, and situation of the place, can agree to none, but to the Pope & church of Rome.

k. Apoc. 17. 4

l. Apoc. 17. 5.

m. Apoc. 13. 18. and 17. 9.

Question.

Now touching the old doctours and auncient fathers and writers of the Church, and counsels, Parliamentes, and

and Conuocations, Synodes, and aſſemblies of learned men, tell me what credit & authority they ought to haue among Chriſtians?

Anſwere.

So long as they agree, conclude, and commaund any thing vnder their authoritie, which agreeth and is warranted by the writen word of God, we ought gladly to allowe and ſubmit our ſelues vnto them, but otherwiſe we neither regarde (a) their number nor their authority, nor their titles of learning and wiſedome, or ſhewe of holyneſſe, neither giue we credite to any Prophet, Euangeliſt, Apoſtle or Angel from heauen, which ſhall teach vnto vs their owne dreames, & prophetie lies, ſpeaking the viſions of their own heads, (b) and not out of the mouth of the Lorde, & teach vs vanitie, following their own ſpirit, dealing vnfaithfully in the worde of God, giuing vs chaffe for wheat, ſaying the Lorde hath ſent and ſpeaketh by them, whereas they runne vnſent, & ſpeake vnbidden, yea, if Paul, Apollos, Cephas, and John, ſhould teach vs a worſhipping of God, according to ỹ

a. Deut 13. 1. Galat. 1. 8.

b. Ie. 23. 16. 28

doctrines and precepts of men, contrary to the doctrine learned & receiued out of ỹ word of God, we ought to auoyd thē, & hold them (c) accursed: for we must not be læue euery teacher, (d) nor euery spirit, but must trie the spirits, whether they be of God, because many false prophets are gon into ỹ world, so that if any come to vs & bring not ỹ doctrin of ỹ word of god we ought not to receiue (e) him to our house, neither bid him God spæd: yea, we ought rather belæue a fewe simple men, which speake with good testimonye and warrant of the word of God, rather then a thousand others, howe religious, wise, or learned so euer they are accounted.

c Gal. 1. 8.
Matth. 25. 19
d. 1. Iohn. 4. 1
e. 2. Iohn. 10

Question.

What thinke you of faith? is it the onely instrument, whereby we lay holde of Christ, and so be saued and iustified?

Answere.

Yea: for seeing the scripture hath concluded, & we knowe that a man is not (a) iustified by the works of the lawe in the sight of God, but ỹ all are shut vp vnder sinne, & our righteousnes is vnperfect, & like a stained cloth of a (b) womā. Therfore

a. Gal. 2. 16
Rom. 3. 28.
2. Gal. 3. 1
b. Esai. 64. 6

fore I hold this opinion, according to the doctrine of the Apostles, & prophets, that as Abraham beleeued God, & his (c) faith was accounted to him for righteousnes, so the iust shall liue by his faith, and all that beleeue in Iesus Christ, shal receiue remission of their sins, (d) & therby haue pece towards god through Iesus Christ: for if reighteousnesse be by the law, then Christ dyed without cause: Therfore we conclude, that a man is freely iustified by grace & by faith, without ỹ works of the law & that this faith is not an idle or a dead faith, but it euer worketh by loue.

c. Gen. 15. 6. Rom. 4. Heb. 2. 4.

d. Act. 10. 43. Rom. 5. 1. Gal. 2. 21 Rom. 3. 24. 28 Gal. 3. 6 Iames. 2. vlt.

Question.

What thinke you then of them, which are euer boasting of their own good deeds & merites, as if they could earne heauen, by their owne righteousnes & wel doing?

Answere.

I thinke they are very grossely & damnably deceiued and abused by the diuell, who hath persuaded them to this presumption: for this I am taught & assured by the word of God, ỹ if God woulde dispute with man, and (a) enter into a streight account with him, no man could

a. Iob. 9. 3.

answere vnto him one thing of a thousand, which he might charg him withal: we are all (b) vnprofitable seruants, and there is none of vs righteous, (c) no not one, there is none that doeth good, no not one: And therefore Dauid hath taught vs to pray thus, (d) Enter not into iudgment with thy seruaunts (O Lorde) for in thy sight shall none that liueth be iustified: therefore (I say) wee are iustified and saued by (e) grace through faith, and that not of our selues, it is the gifte of God, not of our workes, least any man should boast him selfe: so that there is no remission of sinnes without faith, which is in cause that our sinnes are not imputed vnto vs, because it layeth holde of Christ his righteousnesse.

b. Luk. 17. 10
c. Ro. 3. 10. 12
d. Psal. 143. 2
e. Eph. 2. 8. 9.

Question.

What thinke you of them that vndertake to sit in priuate confession, and doe promise men pardon of their sinnes, inioyning them penaunce, as some meanes of satisfaction for their sinnes?

Answere.

I thinke those men to be blasphemous towards God: For that both confession and

and pardoning are peculiarly & priuately reserued to him selfe, as appeareth by many examples, and testimonies of the scripture. Dauid (a) in this case confesseth himselfe to the Lord in these words: When I acknowledged my sinne vnto thee: neither hide I mine iniquitie: for I saide I wil confesse against my selfe my wickednes vnto the Lord, and thou forgauest ỳ punishments of my sinne. And in an other Psalme, O Lord remember not the sinns of my youth (b) nor my rebellions: against thee O Lord (c) haue I sinned. The prophet Daniel in like maner prayeth, and (d) maketh his confession vnto the Lord only, and S. Luke teacheth vs (e) by the example of the lost sonne to go and confesse our selues vnto the Lord: (f) & the Publicane standing a far off would not lift vp his eyes to heauen, but smote his brest saying, O Lord be mercifull vnto me a sinner. And that all pardons for sinne giuen by any man, are abbominable in the sight of God, & vnprofitable: it may appeare by ỳ whole course of the scripture. For it is said only of Jesus Christ (g) that he is the lamb

a. Psal. 32. 5.

b. Psal. 25. 7.

c. Psal. 51. 3. 4

d. Dan. 9. 4.

e. Luk. 15. 1

f. Luke. 18. 13

g. Ihon. 16. 3

of God that taketh away the sins of the world. And the Angel said to Ioseph be-
h. Math. 1. 21 fore he was borne, Thou shalt call (h) his name Iesus, for he shall saue his people from their sinnes. And this a true say-
i. 1. Tim. 1. 15 ing and by all meanes worthie to be receiued, that (i) Christ Iesus came into the world to saue sinners. Our God being a
k. Esa. 43. 25 gealous God (k) who will not giue his honor to another, hath said by ỹ prophet Esay, I, euẽ I, am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes: I, e-
l. Psal. 3. 8. uen I, am he that comfort you: There-
m. Psal. 32. 1 fore (l) seeing saluation belongeth vnto the Lord, and that man is blessed, to (m) whome the Lord imputeth not iniquitie I conclude, that none can forgiue sinns but God onely.

Question.

What do you thinke then touching the bishop of Rome? the Popes authoritie?

Answere.

Sir, although he claime his authoritie from S. Peter the apostle, yet for any thing that I can learne, he cannot be S. Peters successour. And were it that hee

had

had bene so, yet thereby he can gaine nothing ẏ as may appeare in the residue of the Apostles (a) had full & equall authoritie with Peter: For that which is said touching binding and losing, remitting and reteining of sinnes, is saide as well to al ẏ residue as to him, as may appear by the conference and due examination of the places. And S. Peter himselfe in his first Epistle and fift Chapter (b) accounteth him selfe no better then an equall, and fellow minister to all the ministers of the Church. And it is playne and manifest, that Christ vnderstanding of the strife amoneg his disciples, concerning the question of the supremacy, that he might leaue it as a continual direction and rule to his, decideth it thus, that the kinges of the gentiles (c) doe reigne ouer them, and they that beare rule ouer them are called Gratious Lordes: but they shall not be so: but let (saith he) the greatest among you, be as the least, and the chiefe as he that serueth: Therefore I am fully persuaded, that the Pope is a deceiuer, and Antichriste, and (d) that man of sinne, and sonne of perdition, which

a. Mat. 28. 19 Iohn. 20. 23

b. 1. Pet. 5. 1. 2. 3.

c. Luk. 22. 24 25.

d. 1. Iohn. 1. 7 2. Thes. 2. 3. 4

whiche is an aduersarie, exalting himselfe against all that is called GOD, or that is worshipped, sitting as God in the temple of God, shewing himselfe that he is God, and that hee is chiefe of
a.Matt.24. 25 the false Prophetes (c) whiche by false signes, and wonders, and reuelations, & by the power of Sathan, goeth about to deceiue, if were possible, the verie elect.

Question.

What thinke you touching purgatorie?

Answere.

Sir against purgatorie the scriptures hath verie many playne testimonies, so that it is much to be meruelled at, that so absurd an errour and daungerous heresie should crèp into the Church of god: for what can be spoken more plainely, then that which our sauiour Christ hath
a.Math.25.26 saide, that the (a) wicked shall goe into euerlasting paine, & the righteous into life euerlasting: so we sée, there bee but two sortes of men by our sauiour Christ his iudgment, nor but two places whereto they are appointed after death: there be but two gates or wayes, a strait gate
b.Matt,7.13. and a narrow (b) way which leadeth vn

to

to life, and a wide gate and a broad way which leadeth to destruction: and where the tree doth fall (c) there it shall lie. For God doth both fully and clearely pardon our sinnes (d) and all the punishmentes due vnto them, so that he will neuer (e) remember them any more: hee doeth so purge vs and wash vs so cleane, that we are become whiter then snowe, and remoueth our sinnes as farre from vs, as the East is frō the West: so that we see, that al the godly (f) are blessed which die in the Lord: for they rest from their labours and their works follow them: for they dying in faith are washed (g) in the bloud of the lambe, and purged from all their sinns: these hauing (h) finished their course and kept the faith, doe enioy the crowne of righteousnes, which is layde vp for them that loue his appearing, (i) they desire with S. Paule to bee losed, knowing that after death they shall bee with Christ, which is best of all: therefore with S. Steuen (k) they call vppon God & say, Lord Jesus receiue my spirite, and by and by after their death they are carried by the Angels into (l) Abrahams

c. Eccle 11. 3.
d. Esai 43. 25.
e. Psal. 103. 12
f. Reue. 14. 13
g. 1. Iohn. 1. 7
h. 2. Tim. 4. 7.
i. Phil. 1. 22.
k. Act. 7. 58
l. Luk. 16. 22

hams bosome, as Lazarus was, and the
theefe which said vnto Jesus vppon the
crosse, Lorde remember me, when thou
commest into thy kingdome: to whome
(m) Luk. 23. 43 Jesus answered (m) Verily I say to thee
to day shalt thou be with me in Para-
dise. I conclude therefore by these testi-
monies & examples of the scripture, that
after death men go either to hell with ỹ
vnbeleeuers, and with the vnmercifull
ritch glutton: or presently to heauē, with
poore Lazarus: and therfore I hold that
there is no Purgatorie.

Question.

What thinke you of praying for the
dead, and singing of Masses, Diriges &
Trentals?

Answere.

Sir, seeing these things be grounded
vppon purgatorie, which is falsely ima-
gined, forasmuch as there is no suche
place: these thinges also bee wicked, and
vaine imaginations: for seeing there is
(a) Luk. 16. 26 purgatorie, (a) and that from hell ther is
no redemption, I can not see but that it
should be a needles charge for me to be at
any cost for trentals, masses, or diriges,

for

for my fathers soule. Dauid did see, that fasting & weeping, neither (b) any thing else would do the child good when it was dead: the redemption of a soule (c) and the ransome is so precious, that a man can by no meanes redeeme his brother, or giue his ransõe to god, there is no power, worke, inuention, knowledge or wisedõe that can helpe in ỹ (d) graue. They that be once shut out (e) of the kingdom with the foolish virgins, shal not be let in whẽ the dore is once shut. And our Sauiour Christ saith, (f) there is no recompense that a mã can make for his soule. Therefore seeing there be no such things mentioned in the scriptures, to bee vsed as helpes and remedies for the relief of the soules of men departed, I conclude, that they do wickedly deceiue the world and ignorant simple soules, by which to get and increase their riches, haue forged these wicked deuises, to the greate dishonour of God.

b. 2. Sa. 12. 23

c. Psal. 49. 7.

d. Eccle. 9. 10

e. Matth. 25. 10. 11.

f. Math. 16. 26 and 23 14 Mark. 8 37

Question.

Tell me now touching prayer, when then we may pray to the virgin Marie, to any apostle, or to any other Saint?

An-

Question.

No: for seeing he is accursed that withdraweth his hart from the Lorde by (a) trusting in any but in the Lorde God alone, & that prayer is due to him alone, (b) in whō I do beleeue, & that the Lorde is neere to all that call vpon him, yea (c) all that cal vpon him faithfully, & seeing that he only is able to helpe and supplie our needes, and that neither Abraham, Israel, Moses, Samuel, Noah, Daniel, or Job, nor any other is able to helpe & succour vs, and that their is no sauiour but the lord God alone. And seeing I am taught by S. James, that whensoeuer I lacke any thing, I must aske it of God, which (d) giueth to al men liberally, and vpbraideth no man: from whome euery good and perfect gifte doth come: & seeing he hath straitly cōmanded vs (e) to aske, seeke, and knock vnto him, and hath comfortably promised that we shall receiue, and find at his hand al things necessary. And further seeing that all the examples of the patriaches, prophets, and saintes of God in the scripture, besides infinite places, and arguments, which he found

a. Ierem. 17. 5
b. Ro. 10, 14.
c. Psa. 145. 18
d. Iam. 1. 5. 17
e. Matth. 7. 78

and

and alleged to this purpose, to teach that prayer is due to God only, as a peculier seruice, and worship reserued in the first commaundement, and he will not haue his glorie giuen to an other. And (f) Christ hath saide, Thou shalt worship ỳ Lord thy God, and him onely shalt thou serue. And seeing the Apostles in their life time, and the Angel (g) in the reuelation, haue refused to bee worshipped, commanding to worship God, therefore I conclude (as before) that I must pray to God alone, and not to Saintes.

f. Matth. 4. 10 11.

g. Acte: 10. Reuel. 22. 8. 9

Question.

Yet, though you make not your prayers vnto the Saints, do ye not think it were good to vse them as meanes and mediatours to God for you, and so you may ỳ sooner speed of those things you pray for?

Answere.

Seeing that I ought to pray to God only as is before proued, it behoueth, ỳ if I meane to obtein, I should make my prayer in his sonns name, as he hath also commanded: for it is said of him, this is my (a) welbeloued son, in whome I am wel pleased. Christ only is ỳ (b) dore

a. Matth 3. 17 Acts 4. 12 Luke. 3. 22.

b. Iohn. 14. 6

the way, the trueth, and the life, and no
c. Iohn 17. 9 man can come to ỹ father but (c) by him,
and whatsoeuer we shall aske the father
d. He. 7. 24. 25 in his name, he wil giue (d) it vs, he hath
an euerlasting priesthood, & is able per-
fectly to saue them that come to God by
him, for he euer liueth to make inter ces-
e. 1. Ioh. 2. 1, 2 sion for them. Saint John saith (e) if any
man sin, we haue an aduocate with the
father, Jesus Christ the iust, and he is ỹ
reconciliation for our sinnes: Therefore
I conclude with S. Paule, that as there
is but one God, so there is and ought to
f. 1. Tim. 2. 5 be (f) but one mediatour betwæne God
and man, which is the mã Jesus Christ,
and that therfore I ought onely to pray
to God in his name.

Question.

What thinke you of prayer and seruice
in the congregation in Latine, or in a
straunge vnknowen tongue, which the
people doth not vnderstand?

Answere.

Sir, of them which pray, saying they
know not what, I thinke with S. Paul
a. Mat. 7. 6. 7. 8 in the fourtænth of the (a) Corinthes, ỹ
al such singing & praying in word, sonne

and

and in voice, as it is without vnderstanding; so it is without fruite also, and because it is without edificatiō S. Paule had rather fiue wordes were spoken in the church (b) with vnderstanding to instruct the vnlearned, rather then tenne thousande wordes in a straunge tongue. Therfore seeing God is not worshipped according to our blinde deuotions & good intents, I conclude that they (c) worship God in vaine, and after the maner of hypocrits, which worship with their mouthes, and draw neere to him with their lips, whereas their harts and their vnderstanding is farre from him.

b. 1. Co. 14. 4

c. Mat. 15. 9

Question.

Doe ye not thinke that the vse and sight of images is good and necessarie to put vs in mind to serue God?

Answere.

No forsoth: seeing we haue an expresse and plaine commaundement, (a) neither to make any likenes of male or female of things in heauē, in earth, or in the seas, what images or similitudes soeuer they be, grauen, moulten, painted, neither yet of what metal or stuffe soeuer they be, al

a. Exod 20. 4. Deut 4. 16. Ioho. 4. 23. Matth 15. 9 Deut. 27. 15 Psal. 115. 4. 135. 15. Esai 40. 18 Esa. 42. 8. 44.

though it be siluer or golde, earth, wood, stone, or other stuffe, and we are cõmanded not to worship them, nor pray vnto them, nor to serue them, or bowe before them, but that we shal destroy, breake, & pluck them downe, as an abhomination and a thing accursed by the mouth of ỹ Lord, who to reserue his worship pure & spirituall, hath forbidden all such idolatrie being the worke of mens hands, & the maner of the heathen which knowe not God and that our God is a gelious God, & will not giue his glorie to any other, nor his prayse to grauen images. The prophets condẽne thẽ for vanitie, as profitable for nothing, and haue thretened that al that be of this felowship, & haue laide to their hand in this abhominable worke, shalbe confounded, whether it be the smith, carpenter, grauer, ioiner, painter, goldsmith, or any other whatsouer is occupied in making or pourtraying any such figure or similitude. They that see not the miserable vanity of these thinges, know not God, neither do they vnderstand, but their eyes are shut vppe that they cannot see by the iust & heauie

Iere. 10. 8

Abdias. 2. 18

iudge.

iudgement of G D D, and their hartes hardened ẏ they cannot vnderstande to consider & say with themselues, I haue burnt part of this tree, I haue baked bread vpon ẏ coales of another part, & I haue rosted my flesh with an other part and eaten it, and shall I nowe of the residue make an idol which is an abhomination vnto the Lord? & will bring his curse vpon me & mine vnto the thirde & fourth generation, should I bow downe to a stocke of a tree? The scripture condemneth them which worship or feare idols, of dotage and follie, and the stocke to be a doctrine of vanitie, and a teacher of lies. Wo to him that saith to ẏ woode, awake, and to a dumbe stone, rise vp and teach me, whereas there is no breath in it. Yowe miserable are they which call them gods, that are the works of mens hands, & inuented by artificers for gaine and vaine glorie, to shew the workmanship, which call vpon him that is weake for health, & prayeth for life to him that is dead, and asketh help of him that hath no maner of experience or power to help or further him in his affaires, or in his

Esai 40.
Wisd. 30. 10
VVisd. 14. 11
Baruc. 6. 10

iourney, or other workes and busines: and yet they stick not to be at the cost to bestow garments vpon these their gods being made of wood, of siluer & golde, yet cannot they preserue them from rust & wormes: one of them is made to holde a scepter in his hand, as if he were a iudge of a countrie, yet can he not reuenge his owne quarrell vpon such as offend him: and an other hath a dagger or an axe in his right hand, yet can he not defend him selfe: men light vp candles before them, yea, more then for themselues, whereof they can not see one: for they are but as one of the postes of the temple: the owls, swalowes, and birds, flie vpon their bodies and vpon their heads, yea, and the rattes also: they can saue no man from death, nor deliuer the weake from the strong, they can not restore a blind man to his sight, nor helpe anye man at his neede, they can shew no mercy to the widow, nor do good to the fatherlesse: these gods of wood and stone, golde and siuer, are no better then stones hewen out of the mountaines, and they that worship them shall be confounded. Then, seeing

there

ther is no agreement betweene the temple of God and idols, and that we are commanded to flee all idolatrie as a worke of the flesh, let vs rest in the obedience & counsell of God, what glorious reasons soeuer may be deuised to the contrarie, and as S. Iohn hath taught vs, let vs euer keepe our selues from images. 2. Cor. 6. 16. Gal. 5. 19. 1. Cor. 10. 14 1. Iohn. 5. 21.

Question.

Then belike you thinke it not good to follow the maner & old custome whiche your father, your grandfather, & greate grandfather haue vsed many yeres past in the religion and worship of God?

Answere.

Sir, I am not so addicted to the carnall and fleshly kinred of flesh and bloud, (a) that I would rather folowe the example of my kinred, then the will and playne commandement of God, for I must not followe a (b) multitude to do euill: nor follow the greatest part, for they walke in the (c) broad beaten way that leadeth to destruction. Gods people were specially forbidden (d) the customes that had bene vsed before them: Iesus Christ being the (e) truth, the way, and the life, is a. Mat. 12. 50. b. Exod. 23. 2. Ezech. 20. 18. c. Matt. 7. 13. d. Leu. 18. 30. e. Iohn. 14. 6.

my guyde and teacher, and not a multitude of sinfull men, neither old customs nor iniquitie of time. I haue the (f) lawe and the commandements of God, which I must loke to, without putting to it, or taking from it, I shall be iudged & ought to be ruled by it, and not by old custome: For mens examples, doctrines, cõmandements & traditions (g) without warrant of the word, are a vaine worshipp, & while men are commonly to (h) carefull to obserue the traditions of men, which haue in them some flattering shewe of godlinesse, they are most readie to reiecte the commaundements of God, & so building their faith and their religion without the (i) foundatiõ of the word of God, they bewray their owne follie, & proue vaine in their owne imaginations: yea, to conclude as Iosua the seruant of god protesteth, that though all (k) the people should fall to idolatrie, yet hee and his house woulde serue the Lorde: so though all the world should fall from the commaundement of God, yet I & euery one of vs particularly stand bound to cleaue vnto him.

f. Deut. 12. 32

g. Math 15 9

h. Iere. 19. 5
Mark. 7. 8

i. Mat. 7. 24. 26

k. Ios. 24. 15.

Question.

Nowe sir I pray you let me heare your opinion in other pointes, and firste as touching Transubstantiation of the breade & wine in the supper of the Lord: & then, whether the sacrament ought to be ministred in both kinds to the people:

Answere.

Truth it is that many haue troubled & busied themselus about this matter of Transubstantiation, thinking and teaching, that after the wordes of the institution or consecration (as they cal it) the Communion breade should be presently changed into the natural body of Christ, and the wine into his blood: but this errour and heresie is plainely confuted to the iudgement of euery good christian, by the common confession of our faith conteined in ỹ apostles Creed: For if the naturall body of Christe bee truely and really (a) ascended vp from the earth into heauē, if he in his natural body sit there at the right hand of god the father, & shal continue there, & not depart from thence till the end of the worlde, when he shall come to iudge the quicke and the dead: if

a. Mar. 16. 19, Luke. 24. 16 Act. 1. 9. 10 10. Act. 3. 21. Iohn. 12. 8.

this be the true (as it is most true) being grounded on the word of God, then all the doctrine of transubstantiation must nedes be convicted of falshood, for we know that Christe is onely to be sought for in heauen. And that the signes & elementes doe remaine entier & perfect in their nature to the cõmunicants, it may appeare plainly by the scriptures, (b) which cal ỹ sacramental bread, bread stil, euen when it is blessed and broken, giuen and taken to eate: & they call the sacramental wine the fruit of the vine: and to this we take to witnesse the iudgement of all our senses. And if you list to search ỹ scriptures, ye shall plainly se that Christs naturall body which is now glorified and immortall, can be but in one place at once, to witte in heauen, on the (c) right hande of God, and not vpon the earth. And as for these words (This is my body) they conteine in them a figuratiue & a borrowed speach much vsed in ỹ scriptures, where it is often found, that the signes are called by the names of those thinges whiche they signifie. For (d) as circũcision is called the couenant, which was but ỹ signe

b. Mat. 26. 26.29. 1. Cor. 10.16. 17. and 11.26 27. Iohn. 6.63.

c. Mat. 24.23. 26.11. Marke. 16.19 Luke. 24.51. Iohn. 16.28. Act. 1.9. 3.20. 21.7 5^. Col. 3.1. He. 8.1. 10.12

d. Gen. 17.10.

of

of the Lords couenant, and as the lambe is called the passeouer (e) which was but the signe of the Passeouer, and as Christ is called the way, (f) the truth, the life, & the true vine: euen by the same manner and phrase of speach, the breade is called the body, because it signifieth the body of Christ, which shuld be deliuered to death for vs. Therefore they that take benefite & comfort to their saluation, by this holy sacrament, they receiue ỹ same only spiritually and by faith: For as Christ hath saide, He (g) is the bread of life, so he saith that he that beleeueth in me hath euerlasting life, and he that eateth my flesh, & drinketh my blud, dwelleth in me, & I in him: & whosoeuer (h) liueth and beleeueth in me shall neuer dye: and hauing made long discourse, he saith, (i) It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speake vnto you are spirit & life. And S. Paule to the like purpose saith, (k) That we and ỹ fathers do all eate the same spiritual meate, and do all drinke the same spirituall drinke. Therfore as the worke of our redemption by Christ is cõceiued by beleefe, so the

e. Exo. 12. 11.

f. Iohn. 14. 6. and. 15. 1. Rom 4. 17.

g. Iohn. 6. 47 48. 56.

h. Ioh. 11. 26.

i. Iohn, 6. 63.

k. 1. Cor. 10, 1. 3. 4.

fruit-

fruitful receiuing the same in the sacrament, is only by faith: for Christ dwelleth (l) in our harts, only by faith. And as touching ỹ other point: to wit, whether the cup or wine in the Lords supper, is as wel to be receiued of the people as the breade, it is manifest by our sauiour Christes owne wordes, (m) Drinke ye al of it, it is shead for many for the remission of sinnes: Take this and diuide it among you: And by S. Paule (n) to the church of the Corinthians.

l. Ephes. 3. 17.

m. Mat. 26. 27. 28. Mark. 14. 23 Luke. 22. 17

n. 1. Co 10 16 11. 23. 25. 26

Question.

There be some that think it is as lawfull for ministers to marrie, as for Laymen, I pray you let me heare your iudgment.

Answere.

Surely, seeing that the Priests in the lawe, the Patriarches, Prophets, and apostles ỹ other in the primitiue church, inioyed and vsed this blessing and libertie, left vnto them by ỹ lord God, ỹ found it in it selfe no hinderance to thē in their callings, I cannot see but it is a daungerous (a) ỹ a diuelish doctrine, to restreine any sorte of men of that libertie, whiche

a. 1. Tim. 4. 1 2. 3

God

God hath giuen them. And S. Paule in generall wordes speaketh to all men vniuersally, being desired by the Corinthians, to set down his iudgment touching this matter of marriage: For the auoyding of fornication (saith he) (b) let euery man haue his wife, & euery womã haue her owne husband: Thus he speaketh without any exception of any one sort of men, more then of an other: and in the same example he saith (c) He that cannot abstein, let him marrie, for it is better to marrie, then to burne in lust and concupiscence, which by Saint Matthewe is condempned for (d) adultery. To be short the lord alloweth the same expressely, in that he setteth down, that they ought to make a great & a speciall choise of their wiues. Both the priest in the (e) law, and the minister in the (f) Gospell, describe & appoint what manner of women they ought to haue, and therefore I conclude (g) that marrige is honourable among al estats, & the bed vndefiled, but whoremongers and adulterers, God wil iudg,

b. 1. Cor. 7. 2

c. 1. Cor. 7. 9

d. Matth. 5. 28

e Leu. 21. 13

f. 1. Tim. 3. 2

g. Heb. 13. 4

Question.

There be that hold opinion, it were

good

good that euery minister coulde preache, what thinke you?

Answere.

1. Tim. 3. I thinke nothing more necessarily required by the Lord of a minister, then to preach, to be cõtinually vpon his charge,

a. Act. 20. 28. 1. Pet. 4. 1. (a) and feeding the flocke of God, whereof the holy ghoste hath made him ouerseer: for this is the great charge & loue which

b. Heb. 13. 20 the (b) great pastour of the sheep, the lord Iesus hath required, not of Peter alone, but of all others of that calling, when he

c. Iohn. 21. 15. asketh him thrice, (c) Peter if thou louest me feed my sheepe: for if it be a necessary and a good policie in worldly husbandrie, that a man shoulde be among his cattel, that he may daily see and prouide for the

d. Pro. 27. 23. (d) state of his flocke, and of his heards, & be at hand readie to help them vpon any needfull occasion, much more is it necessarie in this case, that they that serue in the Church of God, shuld neither be blind

e. Matt. 15. 14 guides: (e) for if the blind lead the blinde, both fall into the pit of destruction: Neither ignorant nor dumbe dogs (f) which for lack of knowledge, residence, and diligence, cannot or do not barke, or for idle-

f. Es. 56, 10. 11

nesse

nesse lie and slæpe, & delight in slæping: neither such as be like græedie dogges, which can neuer haue ynough, loking only after their own aduantage. (g) For cursed is he that doth the worke of the Lord negligently: & the Prophets threaten the curse of God against sollishe and negligent Prophets, which followe their owne spirit, & do not make vp the hedge, and mende the gaps and breaches which are in the house of Israel: but being flatterers, sow pilloes vnder all arme holes, and soth the people in their sinns, eating vp the fat, and clothing themselues with the wool, but not fæding the shæp, wheras they shoulde lift vp their voyces like trumpets, and cry alowd, and not spare, but shew the people their (h) transgressions: and therefore as the wicked shal die for their iniquitie, so their bloud also wil the Lorde require at the handes of those vnfaithfull watchmen, which should be the Lords remembrancers, to admonish the people in his name, and from his mouth. For the (i) Priestes lippes should preserue knowledge, and they shoulde sæke the lawe at his mouth: for he is the messin-

g. Iere 40. 10
Eze. 13. 3. 4. & 18.

h. Eze. 34. 2. 3
Esai. 58. 1.
Eze. 33. 7. 8.

i. Mal. 2. 7.
Zach. 11. 17.

messenger of the Lorde of hoasts: There
fore the idol shæpheard which hath no
k. Matt. 5. 13 tong to preach, as the (k) salt that hath no
sauour, is good for nothing but to be cast
out, and to be troden vnder foote of men:
And those that are vnprofitable seruants
l. Ose. 4. 8 (l) by whom Gods people are destroyed,
Matth. 25. 30 for lacke of instructing and knowledge,
shall be cast out into vtter darcknesse,
where shall be weeping and gnashing of
teeth: for as for him that knoweth his
m. Luk 12. 47 maisters will, (m) and doth it not, when
he shall giue an account of his steward-
ship, he shalbe beaten with many strips.
And seeing the Lorde hath ordeined, that
n. Ro. 10. 14 (n) faith shoulde come by hearing of the
o. 1. Cor. 9 16 word preached, (o) woe shalbe to the mi-
nisters that being called, preach not the
Gospel. And so in like manner, there re-
maineth a feareful and a heauy account
for such as in this calling, seek their own
commodity and ease, and not that which
is Jesus Christs: but taking the wages
of labourers, yet do not the worke in the
Luke. 10. 2 Inning of the Lordes haruest: For they
Luk. 12. 46 shalbe cut off, & haue their portion with
Daniel. 12. 13 vnbeleeuers and hypocrits, to whom the

Lord

Lord shal say, Depart from me, I know you not, euen as cõtrariwise, such as attend vnto learning, and take heed to thẽ selues, and feede the flocke of God committed to their charge, caring for it (p) not by constraint, but willingly, not for filthy lucre, but of a redy minde: GOD hath not only apointed that they should be sufficiently (q) prouided for, & had in great (r) honour and reuerence of all his people, but also hath promised them, that they shall both saue (s) themselues, and them that heare them, they shall enter in to their maisters (t) ioy, and shall shine like light and glorious starrs, and when the chiefe shepeheard shal appeare, they shall receiue an incorruptible crowne of glory.

p. 1. Pet. 5. 2. 3. 4.

q. 1. Co. 9. 14

r. 1. Tim. 5. 17

1. th. 5. 12. 13 Heb. 13 17.

s. 1. Tim. 4. 16

t Mat. 7. 13. & 25. 21. 23.

Question.

There be places in the countrie, wher the people make great difference, & conscience in their meates, and thinke themselues to be more holy whe they eat fish, then when they eat flesh, how think you of them?

Answere.

Touching this (me thinkes) Christe

D. hath

hath giuen a plaine rule in the fiftéenth chapter, when he teacheth, that that wht
a.Mat.15.11 the goeth into the mouth (a) doth not defile ỹ man, but that which commeth out from the heart, that defileth the man, as euill thoughtes, murthers, adulteries, thefts, falsewitnes, slaunders, these and such like defile the man. And thoughe in the olde lawe, for a time, there was some
b.Leuit.7.22. (b) differences of meats & of beastes, that were for sacrifice: yet nowe we knowe, & are persuaded, through the Lord Jesus,
c.Gen.9.3 that (c) nothing is vncleane of it self, but
Rom.14.14 that God hath purified all meats that be
1.Acts.10.15 to be eaten, & therefore we ought not to
1.Cor.10.25 account any of them polluted, or vnclan:
1.Tim.4.3.4 we may eate whatsoeuer is solde in the shambles, eating with a good conscience, for god hath created meates to the vse of man, to be receiued with giuing of thankes of them, which beléeue and knowe ỹ truth. For euery creature of god is good, and nothing ought to be refused, if it be receiued with thankes giuing: for it is sanctified by the word of god and prayer.
d.1.Cor.8.8 So there is no kinde of meate, whiche of
Col.2.16 it selfe maketh vs (d) more acceptable to
Rom.14.17 god,

god, then an other, and therefore let no man either condemn an other, or iuſtifie him ſelfe in reſpect of meats & drinkes: For the kingdome of god ſtandeth not in them, but in righteouſneſſe and peace, and ioy of the holy ghoſt. And as it is neceſſarie wee ſhoulde take heede that wee make not our bellie our god, in giuing our ſelues to ſurffeting, gluttonie (e) and delicate diet or dronkenneſſe, and taking thought for the fleſhe, to fulfill the luſts of it, which be horrible crimes before God: ſo we muſt take heed that we think not holineſſe to be meats: but we ought rather to learne whiche is the true faſt, which is acceptable to god, which conſiſteth rather in a ſober (f) mind in abſteining from euill, as from violence, extremitie, crueltie, and vſurie, and in learning to do well, in dealing iuſtly, in reliuing the oppreſſed, the fatherles, and the widowe, in feeding the hungrie, in lodging the ſtranger, and in executing al other workes of mercy and compaſſion, and in ſubduing all the affections of the fleſhe and the luſtes thereof: For bodily faſting and exerciſe of outward (g) abſti-

e. Phil. 3. 19

f. Eſai. 1. 16 & 58. 4. 5. 6. 7 Matt. 6. 16. 17 18

g. 1. Tim. 4. 8

nence profiteth little, but godlines is profitable to all things, which hath promises both of the life present, and of the life to come. Let vs therefore be careful, that as he that hath called vs is holy, so we
h. 1. Pet. 1. 16. may be (h) holy in our conuersation, that we may mortifie sinne in our selues daily, beeing careful and diligent to ioyne (i)
i. 2. Pet. 1. 5. with our faith, vertue, knowledge, temperance, patience, godlinesse, brotherlye kindnesse, and loue, & al other vertues: without which our fast is but the fast of
k. Mat. 6. 16 (k) hypocrites, and doth stinke, and is ab
Lu. 18. 11. 12 hominable before God, howe soeuer it seeme to our selues and before men.

Question.

Though the sacrifices of the old law be ended, and though Christes sacrifice be a ful and perfect satisfaction for our sins, doth there now remaine no other sacrifices in the time of the Gospel?

Answere.

Yes, the scripture calleth the children
a. 1. Pet 2. 5. of god a holy (a) priesthood, to offer vp spiritual sacrifices acceptable to god, by Iesus Christ, by whom we offer y sacrifice
b. Psal. 4. 5 of righteousnes, & y sacrifice (b) of faith.

More-

Moreouer the lord hath promised, that he will not refuse the sacrifice of a contrite spirit, and of a (c) broken heart. And they also do sacrifice to God, that offer praise & thanksgiuing, which is the fruit of the lips that confesse his name: & the prayer of the faithfull is as incense, (d) and the lifting vp of their hands as an euening sacrifice. The lord refuseth the old ceremoniall sacrifices of the lawe, but he requireth (e) mercie, and knowlege of god, and obedience in their stede. Also to do good and to distribute, (f) to giue almes, the maintenaunce of the minister and of the poore are a sweete smelling sauour & a sacrifice acceptable & pleasant to God. And S. Paule in the 12. to the Romanes saith, I beseech you brethren by the mercies of God, that you giue vp your bodies, a liuing sacrifice, holy and acceptable vnto God, which is your (g) reasonable seruing of God.

c. Psal. 51. 17 Psal. 50. 22

d. Heb. 13. 15 Psal. 14. 12

e. Matth. 22. 7 Osee. 6 1. Sam. 15. 22

f. Hebr 13. 16 Phil. 4. 18.

g. Ro. 12, 41.

(.)

1 TO take thy calling thankefully,
And shunne the path to beggery.
2 To grudge in youth no drudgerie,
To come by knowledge perfectly.
3 To count no trauell slauerie,
That bringes in penie sauerlie.
4 To followe profite earnestly,
But meddle with no pelfery.
5 To get by honest practisy,
And kepe thy gettinges couertly.
6 To lash not out too lashingly,
For feare of pinching penurie.
7 To get good plot to occupie,
And store and vse it hus handly.
8 To shew thy landlord courtisy,
And keepe thy couenauntes orderly.
9 To hold that thine is lawfully,
For stoutenesse or for flatterie.
12 To wed good wife for companie,
And liue in wedlocke honestly.
10 To furnish house with housholdrie,
And make prouision skilfully.
12 To ioyne to wife good familie,
And none to kepe for brauerie.

13 To

13 To ſuffer none liue idely,
For feare of idle knauerie.
14 To courage wife in houſwiferie.
And vſe well doers gently,
15 To keepe no more but needfully,
And count exceſſe vnſauerie.
16 To raiſe betimes vp readily,
Both ſnoring hob and Margerie.
17 To walke thy paſtures vſually,
To ſpie ill neighbours ſubtiltie.
18 To hate reuengement haſtily,
For loſing loue and amitie.
19 To liue by neighbour neighbourly,
And ſhewe him no diſcourteſy.
20 To anſwere ſtraungers ciuily,
But ſhew him not thy ſecreſye.
21 To vſe no friend deceitfully,
And offer no man vilanie.
22 To learne how foe to pacifie,
But truſt him not to truſtily.
23 To keepe thy touch ſubſtancially.
And in thy worde vſe conſtancie.
24 To make thy bondes aduiſedly,
And come not bound through ſuretie.
25 To hate to liue in infamie,
Through craft and liuing naughtilie.

26 To

26 To banish houte of blasphemie,
Least crosses crosse vnluckely.
27 To stop mischaunce through policie,
For chaunncing to vnhapily.
28 To beare thy crosses pacientlỹ,
For worldly thinges are slippery.
29 To traine thy child vp vertuously,
That vertue vice may qualifie.
30 To bridle wild otes fantasy,
To spend thée nought vnthriftily.
31 To pray to God continually,
To aide thée against thine enemie.
32 To spend the Sabboth holily,
And helpe the poore in miserie.
33 To liue in conscience quietly,
And kéepe thy selfe from malady.
34 To ease thy sicknes spédily,
Ere helpe be past recouerie.
These be the steppes vnfeinedly,
To climbe to thrift by hus bandrie.

These steppes both reach,
and teach thee shall,
To come by thrift.
to shift withall.

FINIS.